

The Anti-Slavery Bugle.

MARIUS B. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, Publishing Agent.

VOL. 10.—NO. 4.

SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY SEPTEMBER 9, 1854.

WHOLE NO. 466.

ANTI-SLAVERY BUGLE.

For the Anti-Slavery Bugle.

PHILOSOPHY OF REFORM.

The Apostles of Anti-Slavery, which is the "messiah" of to day, should determine to know nothing but its doctrines and principles, and the day's daily and deathless crucifixion."

Whether the author of this sentiment (a co-senator of the Bugle) means to be understood as meaning that Abolitionists should do nothing but aid in the overthrow of Slavery, I am not prepared to say. It is certain, however, that that idea is more popular among reformers, than that certain reforms in which they happen to be engaged, demand their whole attention, to the exclusion, for the time being, at least, of all others.

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Truth is one. And he is a poor philosopher and inefficient reformer, who does not know it, and act accordingly. All truth is sacred. Being faithful to one truth will not avert for being false to another. But even if we care for no truth, save one, it is bad policy to ignore the claims of any other truth.

There are probably not more than twelve hundred slaveholders in all of Western Virginia, and Ohio, and to gratify the caprice and prejudices of this handful of men, a district of country as large as Maine, with some 210,000 free white men upon it, is cursed with the institution of Slavery, and its prosperity and the happiness of its people essentially injured. They have it in their power to end the incubus—why do they not do it?

Middle Virginia, or the valley, which is embayed between the Blue Ridge and the Alleghany, contained, in 1850, a population of 300,000, of which 51,000 were slaves. The interests of this section are identical with those of the western district, and Slavery is as much an evil to them as to us. The two sections combined have considerably more than half the free population of Virginia. Though they are in possession of not more than two-fifths of the political power.

There is reason to believe that the white population of Western and Middle Virginia have greatly increased since the census was taken, and that they are on the decline.—Nat. Era.

Mr. M. E. Lewis, Editor of The North Mississippi, has been visiting his birthplace in Herkimer County, N. Y., and writes home to his paper from Little Falls, a forcible account of the state of things there. Here is a specimen:

"In this village we see some fifty Daily Tribunes sold daily, while we have not seen a single paper friendly to the south, such as The Herald, National Democrat and Washington Union, since we have been here. There is in town a runaway slave of ex-President Tyler's who was his servant and left him at the Springs. It would take a company of soldiers to take him. Thomas H. Benton and W. H. Seward are the popular men for the Presidency, while repeat of the Fugitive Slave Law, abolition of Slavery in the District of Columbia, and no more Slave Territory is the platform. We have been an enthusiastic Union men. We have the right that the Union must restrain the spirit of fanaticism at the North. We hope so yet. Sincerely trust so. Yet we must say in all our hearts the future looks dark. A cloud hangs over the dark clouds of slavery, that may raise a storm that even the strong bulwarks of the Union cannot stand. We always expect to be a Union man, yet when that Union cannot be had on terms of equality with the North, we are for a Union of the South. We stand on the Union platform of 1850—pledged that when the Fugitive Slave Law is repealed, the Union party of the South, to leave the Union, where, if it needs no prophet to tell. We do not wish to be considered a breaker of an exalted temperance, frightened at the shadow of danger, (we hope we may be mistaken, yet we have been for the last three weeks in Ohio, Pennsylvania, New-Jersey, New-York, Connecticut and Massachusetts, during which time, we have taken particular pains to ascertain public sentiment, and have conversed with many gentlemen well posted in Northern feeling, and examined the country press, and must say that half a dozen years of peace, if not equality, unless a great change takes place in public sentiment in the North, of which at present we see no signs.)"

STRENGTH OF THE SLAVE POWER.—The *Saturday Mirror*, a Democratic paper, in a series of articles, showing the predominating influence of Slavery under the National Administration, says:

"In round numbers there are appointed at Washington City, who remains there, Heads of Departments, Clerks, Inspectors, Examiners, Messengers, &c., in all, the number of about two thousand. Who, about one tenth of the entire population of the Union. Hence, according to equality and justice, two thousand of the number should be from Ohio. But how stands the fact? There are just eighteen from this State, and more than one-half of their aggregate amount of salaries go to that portion of them who are Whigs. Hence, the people of the South are great *flesh-eaters*. Hence they are tyrannical and bloodthirsty. He who would convert the Southern people to *Graduation*, would lay the foundation for the abolition of Slavery.

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In round numbers Maryland has three hundred of these two thousand. While Maryland and Eastern Virginia are about two-thirds of Ohio, they have five hundred, receiving Government pay in Washington City, while Ohio—one-third, larger than both—has eighteen—all told. This is *Secession* that tells. If we go to the foreign appointments, it is still worse. Out of about three hundred representatives abroad, Ministers, Consuls, Commissioners, Secretaries of Legation, Commercial Agents, &c.—in which Ohio should be represented by twenty-six, she has but six, or one-fifth of the number to which she is entitled. Is this equality? Is there no injustice, in this, to both northern and southern Sectionalism in all this? Who answers?

Horace Greeley is a strange mortal. Seeing clearly the right—impelled by his own organization to pursue the right—yet a hundred times a year he goes for the wrong, because as he intimates, the right is impracticable. He forgets that it is in his power to make the right practicable and therefore expends the larger portion of his moral force on measures or expedients.

In his Wednesday's paper, he declares his willingness to vote for a slaveholder for President of the United States. Notwithstanding his continual and startling denunciations of Slavery and the slave power, his expression of horror and detestation of the intrinsic iniquity and outrageous demands of the whole system, he declares his resolution to place at the head of this nation one of the theoretical and practical supporters of that iniquity. The inconsistency of Mr. Greeley's Anti-Slavery course is so glaring that it dazes the eyes of all beholders. Professing to hate Slavery, he is willing nevertheless, to place the power of the government in the hands of those who must necessarily wield it against liberty and in favor of despotism. A few weeks since, he declared that it was better that the capitol be laid in ruins, than a certain measure of the slave power be carried through Congress. But still he is willing to *veto* for all the world's sake. How could he do it?

FRANCIS BARRY.

Berlin Heights, Erie Co., Ohio.

HIGHER LAW, ALMOST.—Judge Berrien has decided that the Supreme Court of Georgia is co-equal with the Supreme Court of the United States, and not inferior and subordinate to that Court; that as to reserved powers the State Court is supreme; that as to powers both delegated and reserved, *concurrent powers*, "supreme"; and that as a consequence the Supreme Court of Georgia, and cannot therefore give it an order or make for it a *proscript*.

How would the Judge like to apply his doctrine to the decisions of the Supreme Court of Wisconsin? Has that also "concurrent power?"

WESTERN VIRGINIA.

From Dr. Douglass's Paper.
COLORED MEN CITIZENS.

"IT IS EASIER TO DO BETTER."

COMPLIMENTS.

It is an interesting fact, that the portion of Virginia lying west of the Alleghany Mountains is almost free from the institution of Slavery. In 1850, it contained a population of 250,798 inhabitants, of whom only 11,577 were slaves. Only two counties, Kanawha and Tazewell, had so many as one thousand slaves; while no less than one hundred each! These fifteen counties, with a population of about 86,000, have only 856 slaves! If the principle of "Popular Sovereignty" shall ever be practically adopted in the Old Dominion, we have a strong presumption that these counties will rid themselves of the stigma of Slavery. In fact, the whole western district of Virginia would undoubtedly abolish Slavery. If it had the legislative power over the subject which is frequently extended to counties, in the case of liquor licenses.

We are gratified to observe that the ratio of the increase of free population in the whole of Western Virginia is double that of the slaves; while on the northern counties, bordering on Pennsylvania and Ohio, there has been a diminution of the number of slaves within the ten years preceding 1850. In the four counties, which constitute what is called the "Panhandle," there were only 247 slaves, the most northern of which, Hancock, having only three!

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THE ANTI-SLAVERY BUGLE.

THE MANCHESTER CONFERENCE.

An Anti-Slavery Conference has just been held in the eastern capital of England, the object of which has been to utter an indignant condemnation of the great Republic's most glaring evil, and, at the same time, indicate the course of economical procedure which ought by Great Britain to be pursued. The object aimed at is two-fold—first, to tell the American people, and especially the American churches, the magnitude of their crime in retaining in cruel, degrading, and disgusting bondage three and a half millions of their fellow *humans*; and, secondly, to stir up in this country a demand from the hands of the slave claimant, has excited much attention and remark from the press. It has developed the proslavery affinities of some who make anti-slavery professions, and has shown that however opposed they may be to the introduction of slavery into Kansas and Nebraska, they have not only no objection, but strong desires for its existence in Ohio. Very many of the people seem not to understand the cause, and look upon the rescuers, as mobocrats and violators of law. This is altogether a mistake. The rescuers of the child were acting as strictly in conformity with the constitution and law of Ohio, as with the law of justice and humanity. The *slaveholders* were in the commission of an act, criminal alike in the eye of right and of Ohio law. The people of Ohio had said "there shall be no slavery in the state." In defiance of this law these persons were enslaving a helpless child, which they had already made an orphan by tearing it from its parents, and for their own lusts sake, they were separating hundreds of miles from all its relatives and friends. They were committing the most heinous of all crimes, theft, burglary, arson, murder not excepted.

The people were aware of this fact and were called upon alike by every principle of benevolence, of common sense and common law, to arrest the perpetrators of the crime. To do this, they were justifiable in the use of such force as was needed to effect the end.

Who would think of charging a company who

should arrest a burglar in the commission of his crime with being a "mob," or charging them as

"fools, fanatics, and traitors who ought to be hung." On the same train a man was seized for taking eighty dollars from a widow of Pennsylvania. This seizure was considered a commendable act, while those who redressed the wrongs of the North Carolina widow, are mobocrats. The truth is the rescuers did but *holt their duty*. The Pennsylvania thief, was not only deprived of his stolen money, but was detained in custody that he might be punished for his crime. The human prey, it is true, was happily rescued from the child stealers, but the criminals were permitted to pass on unwhipt of justice, to repeat the crime in Tennessee. They were kidnappers, carrying a free child into slavery.

The supreme court of Ohio has decided that the course pursued by the Salem rescuers was entirely legal. Some years since a similar rescue was happily effected by our friends, Abram and Edward Brooke and others. Then as now, a hue and cry was raised against those engaged in the heroic undertaking, for it required more heroism to do it than now. They were hunted by the mob and persecuted by appeals to law at the instance of pro-slavery Ohioans. The court of common pleas decided against the rescuers as guilty of offence against law. The case was appealed to the Supreme Court, and *Judge Lane* decided the act to be *lawful and constitutional* and that the rescuers had the right to use so much force as was needed to effect the deliverance of the slaves.

Citizens of Ohio should remember this. The legal right, as well as the moral duty is theirs to rescue all slaves who are held as was this child in Salem. And the Cleveland Herald, Pittsburgh Post, Cincinnati Enquirer, Massillon News, and other slaveholding papers, are the ones who are laboring to prostrate law, and tread the Constitution of Ohio in the dust. And worst of all, they do it to make Ohio more emphatically than now, a slave state.

The Anti-Slavery Bugle.

Salem, Ohio, September 9, 1854.

THE SALEM RESCUE.

The rescue of the little colored girl last week from the hands of the slave claimant, has excited much attention and remark from the press. It has developed the proslavery affinities of some who make anti-slavery professions, and has shown that however opposed they may be to the introduction of slavery into Kansas and Nebraska, they have not only no objection, but strong desires for its existence in Ohio. Very many of the people seem not to understand the cause, and look upon the rescuers, as mobocrats and violators of law. This is altogether a mistake. The rescuers of the child were acting as strictly in conformity with the constitution and law of Ohio, as with the law of justice and humanity. The *slaveholders* were in the commission of an act, criminal alike in the eye of right and of Ohio law. The people of Ohio had said "there shall be no slavery in the state." In defiance of this law these persons were enslaving a helpless child, which they had already made an orphan by tearing it from its parents, and for their own lusts sake, they were separating hundreds of miles from all its relatives and friends. They were committing the most heinous of all crimes, theft, burglary, arson, murder not excepted.

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PROSECUTION THREATENED!

Robinson, the slave claimant stopped in Cincinnati, and by the aid of his disinterested friends there, and was brought to the point of threatening Mr. Henry Blackwell, of that city, with prosecution for his participation in the rescue. Mr. Blackwell was in Salem at the time of the rescue, in attendance on the Convention and bore prominent part in the good work done on Monday afternoon.

Whether the Slaveholder has executed his threat, we have not learned. Mr. Blackwell has issued a card in the Cincinnati papers correcting misrepresentations, and very accurately stating the facts as they occurred.

MISREPRESENTATION.

Several of the papers represent that Robinson was in danger, that his wife was assaulted and personally injured, as also her babe. This last is the slaveholders own statement. To the first, some justification is given by the account of the affair given by the Homestead Journal of last week. So far as our observation went, this is an entire mistake. There was no disposition among those present to injure the man, and he was so assured by the Committee, and we heard no threats of personal violence. The sole object of the people was the rescue of the child—not the punishment of the slaveholder—they pursued their object with singleness of purpose and stopped when it was accomplished.

It is charged that the rescuers were fanatical disunionists. They were of all parties. Whigs, Democrats, Free Soilers, disunionists, bible men and infidels. An honorable, common sympathy animated all—a regard for liberty and a determination to vindicate it. A noble example which should be imitated everywhere.

REMARKS.

We very cheerfully publish this letter of Mr. Giddings. We should do it with much greater alacrity, were it such as to extricate Mr. Giddings from a compromising proslavery position. Most regretfully we are confirmed by this letter in the opinion that Mr. Giddings occupies such a position, and that the "strictures" heretofore made upon it were merited and proper. We do not forget nor undervalue the great services Mr. Giddings has rendered to the cause of freedom. But, at the same time, we cannot be blind to, nor silent regarding a position we deem so detrimental to the cause of the slave as that assumed by Mr. Giddings in his Providence speech, and maintained in this letter of justification. We are unable to see any important difference between the speech and the letter.

Both affirm that the law of '93 prohibits the people from secreting the slave—from defending the slave—from rescuing the slave. Both declare Mr. Giddings' willingness to concede these propositions upon freedom, for the sake of repealing the compromise of 1850. Prohibitions which repress the most noble of human impulses, prohibit the most obvious and important of human duties. And which, will, of necessity, be the frequent means of enabling the master to seize and return the slave to his chains. A monstrous practice to be made by anybody, but especially astonishing, as coming from Mr. Giddings, who has such abundant experience of the evils of compromises, and of the perfidy of those to whom he proposes to make these wicked concessions.

Mr. Giddings can hardly believe that we think him in favor of slave-catching. We are sorry to say that his speech and letter both prove him not so much opposed to it as he should be. Else he would not be willing to promise for himself and his constituents to the slave-catchers, that they would not hide the poor wretch when he was hunted, that they would not defend him when assaulted, nor rescue him when seized. We hope Mr. Giddings' constituents will not be considered as voting for such a compromise at the next election. If so, for the slave's sake, they had better stay at home. We confess we do not know what to think he would do. His "fifteen years" sayings and actions, in Congress and out of Congress, lead us to confidently believe that his opposition to slave-catching is such that he would "hide, defend and even rescue" a slave. Now he will pledge himself not to do any of these heaven approved acts.

This inconsistency is a necessity of the position of those who believe the Constitution to be a slave-destroying Constitution, swear to support it, and yet determine to obey their better impulses, by hook and by crook, by legal technicalities, or in some way to avoid their assumed obligations. This paltering, dodging and compromising unfaithfulness to their own anti-slavery hearts, is unworthy the cause and who practice it. The substitution of the law of '93 for that of 1850 is that of incompromising for. Both are abominations, and should be repudiated without compromise or hesitation.

STARVING FUGITIVE SLAVES.—A colored man in Canada, named Rice, publishes an appeal to American Abolitionists, for assistance for the numerous fugitive slaves in that portion of her Majesty's dominions. They are said to be in a starving and deplorable condition.

We find the foregoing set forth in several newspapers, as a striking instance of the thirtlessness of the negro in state of freedom. We think it ought not to be deemed surprising that men and women who have toiled for others all their lives should find themselves destitute on emerging from their condition of thralldom. They should certainly be aided and sustained for a time at least, and not until their offspring, under the most favorable circumstances for the development of their powers, had provided for their own wants, should their destitute condition be pointed out as proof of incapacity.—*Free Presbyterian*.

The comments of the *Presbyterian* are good. But we doubt the correctness of the facts on which they are based. The man, Rice, on whose authority the statement is made, we presume to be a white and not a colored man. At any rate a white man of that name has for several years past in connection with some colored men, been playing the leech under similar pretenses, and is considered by many of the most intelligent and liberal friends of the fugitive as a nuisance, and working great injury to his cause. We have received numerous circulars and statements from the same source but have had little confidence in them that we have uniformly declined publishing or noticing them. And so we shall continue to do, till we have better evidence than now, that the money is wanted and will be applied to the purposes specified.

I. PIERCE.

JEFFERSON, Ohio, Aug. 16, 1854.

"MY DEAR SIR: In answer to the article in the Bugle, I would remark; that the report of my speech at Providence was made out by some not familiar with the subject, and who did not understand the view which I intended to express.

I took occasion in a late letter, to call his attention to the article in question; and have since received the following reply, which I deem a simple act of justice to him, would require to be published through the same medium that gave currency to the report."

—I. PIERCE.

WELL PLEASED.

Of all classes of slaveholders the new school Presbyterians, seem best pleased with the course of their northern allies. Since the last Assembly they have frequently given expression to this satisfaction. The latest we have seen is a letter from Rev. Dr. Eagleton of Tennessee, published in the Philadelphia Christian Observer.

Twenty years ago, Dr. Eagleton was an Anti-Slavery man, who talked and preached against the sin. He was no doctor of divinity then, but an earnest faithful preacher of righteousness—a progressive man, now conservatism against anti-slavery who has the courage to attempt to "catch a nigger," he would have been guilty of no crime, nor punishable under any law.

That law went as fair in favor of slavery, as the Constitution permits. This is the position which I have maintained in Congress—at Providence, and every where else.

Again, I have ever contended that there is no obligation resting on Congress to enact any law whatever on the subject and that it was wrong to do so. Then in Congress and out of it, I have contended for the total repeal of the fugitive slave law, and of all laws of Congress which support Slavery. This has been for fifteen years the distinct avowal of my views. As I supposed them understood by all who have read my speeches; and to reach that position, I have on some occasions, proposed as the first step, to disregard the compromise of 1850 by a total repeal of the fugitive law, and if necessary to attain that at this time, I would re-instate the act of 1793 as a temporary compromise until public opinion should come up to the main point of a total separation of our Federal Government from all support of Slavery.

It may have been vanity in me; but I did not apprehend that any intelligent man would be misled by the strictures of the Bugle in regard to my positions. Indeed I can hardly suppose the editor of that paper, to believe me in favor of catching fugitive slaves, as he states. Nor do I think he believes me so unstable as to have changed my positions, and not have said at Providence, what I have said, at least for the past ten years in every other place.

Very Respectfully,

J. R. GIDDINGS.

ISAAC PEIRCE, Mt. Union Stark Co. O.

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Resolved, That we believe, that the elevation and happiness of the race, depends mainly upon self-knowledge; and a faithful observance of the laws of our being; and that we recommend the study of Phrenology and Physiology as the ones best calculated to unfold those laws to the mind of man, as well as to reveal to him the true relations which he sustains, and duties which he owes, to his family, to his country, and to the world.

Resolved, That it is with pleasure, that we concur in testifying that Dr. Everett, during his course of lectures in Salem has occupied high moral ground, always laboring to raise upon the minds of his class, the necessity of self-government recommending the schools and literary society as the best places to secure this object.

Resolved, That Dr. Everett has demonstrated beyond a cavil, his ability to read the character of a person from the shape of their cranium, and to remove all doubts, he has suffered himself to be blinded and persons have then been presented for examination and in every case he has read their character as accurately as it could have been done.

Resolved, That we approve of the manner in which Dr. Everett teaches the science of Phrenology, connecting it as he does with Physiology; considering man as a unit; claiming that all his faculties should be properly and harmoniously developed in order to produce the perfect man.

Resolved, That a copy of these resolutions be furnished to each of the editors in Salem, with a request for their publication.

EDMUND QUINCY.

The Cleveland Leader pays the following merited tribute to Mr. Quincy, who passed through Cleveland on his homeward way from our Anniversary:

"It gives every one pleasure to meet a man who puts aside shams and grapples with realities in a life-battle. Such a man is EDMUND QUINCY, of Massachusetts. Tempted on entering life by social and political honors which *waited for him* if he would pursue the beaten path, and pursued by influences and powers, which make *class and party* so effective, to serve himself by serving them, he had the courage to hear the inner voice and to follow it. Success, in the world's sense is not his; but he has what no mortal may value so highly, *character—a basis of his own, and so marked and founded on justice and truth, as to render him the best sense of the word—an honest man*. Mr. QUINCY was in our city on Tuesday, and right glad were we to meet and greet him. We regret only that he could not remain longer among us."

Communications.

ANOTHER RESCUE.

Some excitement was produced in Allegheny City on Monday last, by the rescue of a colored woman and four little children from the custody of a man calling himself Wm. Horner, from Franklin Co., Va., and supposed to be about to carry them from the city as slaves. Horner had called with his property at the Allegheny Hotel for dinner, expecting to take the 3 o'clock train of the O. & P. Rail Road for the west.

Some intelligent colored men called upon the woman, who informed them that she and her children were slaves, but that her master was taking her West to set her free. A large number of persons, principally colored, collected about the hotel, and after an hour's deliberation, concluded that having been brought to Pennsylvania by their master, and by the act entitled to freedom, the mother and children might as well enjoy their liberty then and there, as to go further and perhaps fare worse. The hotel was therefore entered, and they were carried triumphantly away, just before the leaving of the cars. Mr. Horner, who left the cars without his "niggers," as he called them, informed the passengers that they were willed free by his sister, who died about a year ago, and that he was carrying them West to find a home. Possibly his statement may have been true; but the holders of "this species of property," as James Madison would say, have a habit of lying in such cases, it would be folly to credit the statement without better proof than his assertion. If Horner had in his possession sufficient proof that their freedom was secured, (and he had no business to travel under circumstances so suspicious without such evidence,) he had abundant time to produce it, as the cars were around the hotel a full hour before the rescue took place; yet he did not make his appearance. In his stead, however, if not in his employ, I observed a well dressed man in the crowd, with the countenance of a Methodist preacher, but professing to be a lawyer, who did his utmost to dissuade the people from committing so great an outrage as to carry the "poor creatures" away.

Dr. Olds and Samuel Galloway are the opposing candidates for Congress in the Franklin District.

BULLARD'S PANORAMA.

OF NEW YORK.

FOR KANSAS.

THE ANTI-SLAVERY BUGLE.

Yes, had he given our pretended anti-slavery reformed churches a touch about fusion and voting, for Whigs and Democrats, and talking about voting for God-fearing men, &c. What a monstrous idea! A God-fearing Democrat, a God-fearing Whig!—yes, had the speaker pointed out their inconsistency, I think it would have told well on community. He did contrast true Democracy to good effect, causing uneasiness in some of that party, their deeds being so black that the reflection of light on them created more heat than they could well endure.

We have two or three clergymen of the Seconder denomination in this section, that have become convinced lately of the wickedness of voting, and swearing to support the Federal Constitution, but they still continue in church fellowship with Scott Whigs, Pierce Democrats, and sectional Free Soilers. God grant they may soon become consistent and cease feeding such corruption, with such holy emblems as they pretend to use on Sacramental occasions.

Yours for truth and plainness,

J. T. HIRST.

CIRCULAR.

TO THE FRIENDS OF PROGRESSION.

DEAR MARIUS:—Will you publish the following letter, and oblige many who are interested in having the plan suggested in it made public?

A movement is now anticipated by many of the press of the west, the outlines of which we will now state, in brief:

A company, composed of as many persons as wish to go, will start early in October, to look through Nebraska and Minnesota, for an unoccupied section of country large enough for a County. This company will do all in their power to find a location which they have analyzed the water, atmosphere, and other elements, which we can test only by experience. That they will tell us precisely where it is before the company starts to look up a location. The same intelligences tell us that we should look for ourselves, and not allow even angels to think or see us, but that they think that we will not regret going to the place which they will direct us to. And then we will select it not as our reason and observation may dictate. Spirits claim to be impressing the inhabitants of this sphere and leading them on to a higher life, (this, I believe, all who are engaged in this movement believe.) But aside from this, the whole plan was developed by those who are still in the form.

We would say to those called spiritualists that after this plan was fully developed it was presented the intelligences which influenced some of the best mediums we could find, who encourage and cheer us on in the new moment. And we are assured through good chivayants and other mediums that Franklin, & a large number of other highly developed spirits have been looking up a location for us, and that they have found the place about which they have analyzed the water, atmosphere, and other elements, which we can test only by experience. That they will tell us precisely where it is before the company starts to look up a location.

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A number of families who wish to live a higher life than they can, scattered as they are now, are amongst those who try to crush every effort to improve the individual or the relations which he sustains to others, are making preparation to go to this location early next Spring. Intending to live the highest life which they are prepared for; establishing such relations between each other as their wisdom plainly dictates. We say to all who wish to associate in communities, that this is the place to effect more surely your object; by combining a few families who are all progressed about to one point—who all wish the same kind of life in all essential matters. Several small communities near the same place or different places, being located in close proximity and working together, as far as economy, equity and humanity should require, might embrace all of the advantages of a large community, and avoid many of its disadvantages. In a large company there would be more difference in the organizations of the individuals who might compose it, than in small ones. Then it would be harder to harmonize large companies than small ones, even though there was no greater dissimilarity amongst the individual composing it. At least one community of six or eight families will be commenced soon in the new Co.

Is it not expected that all who go will be communists? We think the larger part of those who will go there will wish to live on separate farms, living somewhat, if not entirely on the Warren plan. Others wish to adopt the principles of equity in their relations with others, to live on separate farms, and go in partnership, with as many as is convenient, in library, schools, machinery &c.

We wish them to bring together as many persons as we can, who love justice and humanity, and harmony and progression—persons who feel as much interest in the prosperity, happiness and progression of others as in their own. Who have no creed, constitution, or book to circumscribe their lives, but whose standard of right and duty, is their own *interior conception* of right and duty.

Persons who would not govern or be governed—lead or be led, and who would be neither rich nor poor.

When this class of persons get there they can look around them, and find their place on the progressive scale. Each one locate in that neighborhood where he finds the most affinity: where he finds the people doing what he wants to do.

If any number of persons, who now know each other, and who feel united, wish to, let them come on, and form a family of their own, if they wish to associate in some form of community. Let an other company form an equity village. Then let such as do not feel attracted to any of their forms, buy separate farms, and form themselves into neighborhoods of say four square miles and have a central house or schools, library, lecture room, &c. Let another neighborhood write and get sewing, knitting, pressing and washing machines, to be used at this house, as their wisdom shall dictate. They could, we think, profitably unite and buy a threshing machine, hay and straw cutter, and wood saw and the like.

But this particularizing is only suggestive to show what the originators wish to see accomplished. Not that any one will dictate. We wish to see perfect freedom and individuality. Wish for each one to examine closely to find his own place. And then for each neighborhood, group, village or family, to make its own regulations. The plan is for the whole county to join in a union school, store, manufacturing establishments, such as will be required to make the articles needed. Intend to import our own goods through an agent, and thus reduce our store bills more than one hundred percent. We intend to dispense with that great body of useless nonproduces which now share the substance from every neighborhood, without returning anything. Will have no county government to draw from the pockets of working men and women, returning nothing but quarrels, confusion and hate; leaving it with individuals to settle their own difficulties, or to get a few women or men best known to the facts in the case to do it for them. Will not disgrace the county with any of those places of darkness and heathenism, such as jails or places of punishment, or degradation of any kind. We do not want to have any drunk making stuff ever to pollute the plan in any shape or for any purpose. We are opposed to land monopoly, as well as all other kinds of monopoly, and would regret to see any family or body of persons occupy large farms. We have do't of forty acres for a family living in isolation a large farm, and ten acres (under cultivation) to the family, for those who live in groups. It is probable much less land will suffice.

The common practice, under the old form, is to get as much land as can be bought neglecting the cultivation of the mind, and doing without the most of the conveniences and comforts of life to effect that silly purpose. Here the aim will be to get the least amount of land that will suffice, and

be satisfied with it. Warren says that one acre to the individual in an equity village is all he would want of the rich lands of the west, if he had the whole world to dispose of.

We wish to attract to this place such persons as are desirous of developing, in harmony, the individual interior and exterior—who will labor to promote universal harmony—such as will, whether in eating, drinking, working, talking, building or any thing else do all for the glory (or true development) of man. Such as are tolerant and charitable towards all. Judging persons according to the amount of good they do in the world, and not according to their belief—charitable to those who are undeveloped, feeling that the work for the more advanced to do is to help those up who are below them, instead of trying to ruin their character or of finding them or sending them to prison or to hell. But progressives are learning to adopt means suited to the ends. And sectarians will not look to such movements for they are going to be saved by faith alone. They do not look to social reorganization, nor even to temperance, peace, Anti-Slavery, or any other humanitarian movement, to save the world for ignorance, misery and misdirection. We want our earthly home to be better than their heavenly one for they have slave-holders, warriors, drunkards &c. in their heaven. We want a higher class in our confraternity.

We would say to those called spiritualists that after this plan was fully developed it was presented the intelligences which influenced some of the best mediums we could find, who encourage and cheer us on in the new moment. And we are assured through good chivayants and other mediums that Franklin, & a large number of other highly developed spirits have been looking up a location for us, and that they have found the place about which they have analyzed the water, atmosphere, and other elements, which we can test only by experience. That they will tell us precisely where it is before the company starts to look up a location.

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We would say to those called spiritualists that after this plan was fully developed it was presented the intelligences which influenced some of the best mediums we could find, who encourage and cheer us on in the new moment. And we are assured through good chivayants and other mediums that Franklin, & a large number of other highly developed spirits have been looking up a location for us, and that they have found the place about which they have analyzed the water, atmosphere, and other elements, which we can test only by experience. That they will tell us precisely where it is before the company starts to look up a location.

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THE ANTI-SLAVERY BUGLE.

MISCELLANEOUS.

ECONOMY IN FOOD.

At least one half of the world do not know the meaning of the words at the head of this article, "Economy in food"; they would say with a smile, "what do you mean? I must buy bread, and I get a precious little loaf for a sixpence, but I can't get any bigger ones. I can't buy what meat, and that I must have dear. I think a eighteen pence a pound for lamb and mutton! As for lamb, why, poor folks can't touch that; but I must have meat, for I am a hard working man, and I can't eat meat all the time without potatoes to fill up, and who ever heard of such a price as that? I am now 2, and cabbage, and all such truck, is just as dear. I should like to see your economy if you had to buy food for a family."

So you should, so you may, if you will come where we eat. We believe that a man can work hard, and yet eat no meat. Certainly there is no need of marking a perfect carnivorous animal of himself; and he can eat meat without running every day to the butcher to get it fresh. Hard-working farmers eat salted beef and pork, and seldom touch fresh meat except at the annual butchering times. It is not good economy for a poor man to buy fresh meat at any time.

As for potatoes, nine-tenths of them at this time, in this city, are not wholesome food, and they are the dearest articles that are sold for the sustenance of man. The price of old potatoes are retailed at is equal to five cents a pound, and these from Bermuda eight cents, and the little, watery, precious, unhealthy things, called "new potatoes," are sold at a price equal to twelve cents per pound. At the same time, good family food is sold for six cents, and yet every body cries out for a dream price!" But there is no dearer food that there is not only more nutritious, but more healthy, particularly for change of diet. One thing is the various preparations of Indian corn—the poorest of all is the meal ground almost as fine as flour, which almost spoils it for bread. Then there is the article known at the South and West, where it is extensively used, under the name of hominy. Here it is called samp, and is sold at about \$2.50 per bushel, and one bushel is worth more than four bushels of potatoes. It is a good, palatable, wholesome, economical food. But a more generally acceptable article is called hominy here, at the West, grits. The first is hulled corn, the grain left nearly whole; the latter is hulled corn, cracked into grains about the size of bird-seed, or coarse gunpowder. It sells for three and three and a half cents a pound. Both are cooked by soaking and slow boiling by hours, in clear water, and when eaten as a substitute for vegetables with meat, are seasoned with salt and a very little butter. Both are very good with meat gravy, or with sugar or molasses, are the cheapest articles of food in New York, and children should be allowed a free use of them upon the score of economy.

Another article is the kiln dried sweet corn, which, though more expensive than either of the two preceding articles, is nevertheless more economical than meat, potatoes, cabbage, and all sorts of vegetables in market, and it is accessible to almost every article that appreciates corn, when in the roasting ear. Another cheap wholesome food is wheat grits. At present, owing to the advance in grain, this preparation is higher than common, but cheaper than flour, and more healthy.

All these preparations of economical food are made by the North American Phalanx, and we believe also by Hecker very largely, and of course sold to somebody that knows how to live in this city. Dry beans and peas are also articles that should enter much more into the consumption of all who study economy in food. We believe that a dollar's worth of either would go further than six dollars' worth of fresh meat, or ten dollars' worth of potatoes.

Rice is another economical article of food, and when mixed with sugar, particularly so. You had better feed a hungry beggar upon rice pudding, than the cheapest fresh meat that you can buy. Eggs, even at the usual high prices, are cheaper than butcher's meat, and, as we believe, if you add sugar to them, you will be able to feed a hungry family more economically than you are doing at present. We might continue our list of economical articles of food, but we have no fault in working a reform, because mankind have got so wedded to that old round of bread, meat, and potatoes, that they do not appear to know and much more do anything else. Yes, they do one thing more; they grumble at the high prices of their favorite food, and yet keep right along the same old beaten track made by folly, and traveled by her votaries. N. Y. Tribune.

THE QUEEN OF SPAIN.

The last number of Blackwood contains a letter from its English contributor in Madrid, from which we take the following extract in regard to the Spanish Queen:

Twenty years ago, more than one-half of Spain flew to arms to defend, against the remaining portion of the nation, the declared questionable rights of an infant prince, whose claim to the crown owed its strength and supporters to her association with the idea of a free and constitutional government, for which she had been educated and educated. After a sanguinary war, her partisans triumphed. After the "innocent Isabel," as her subjects then called the child, for whom they had cheerfully made vast sacrifices and freely poured out their blood, was seated—firmly, as they appeared—upon her father's throne; and Spain, long distressed by intestine strife, hoped for tranquility, progress, and prosperity. It was but a dream. The child-queen had scarcely reached womanhood, after a stormy minority, troubled by frequent insurrections and incessant intrigues, when she began wilfully to estrange the affection and respect her subjects were so well disposed to offer to their welfare, dissolved private conduct, and, latterly, a scarcely disguised intention of imposing upon them a rule as despotic as that to escape from which they had fought in her favor, and made her their queen, are the efficient means she has employed to render herself despised and detested. The commencement of her unpopularity was the only real licentiousness of the world, which the world has obtained by linking her indiscretions through newspapers and other channels; it has yet no idea to what an extent they have been carried; but in Spain it is well known to everybody. I do not echo mere gossip or untrustworthy reports, when I tell you that the excesses that have been shared in by the present Queen of Spain find no parallel except in the annals of the Orleans Regency, and of the reign of the Fifteenth Louis.

To gratify her vicious propensities, the daughter of Ferdinand VII., (well worthy of her sire,) has not scrupled to associate herself with men and women of low birth and station, whose companionship alone is disgraceful to one in her exalted condition. In a small capital like Madrid, containing an idle and scandal-loving population, everything becomes known. It would not appear, indeed, if every great repetition were to take to conceal the secret which the queen sought to have known, and sink her fathoms deep in the depths of estimation. For it is to be observed, and history shows it, that Spaniards, however great the misgovernment they submitted to, have never patiently tolerated profligacy on the part of the females of the royal family. Nor do they now. Sullen silence on the part of the people, when her majesty drives abroad, and a resolute holding aloof on the part of the more respectable portion of the aristocracy, sufficiently mark the nation's disesteem. When first this unfortunate princess abandoned the limits of propriety, the disorder of her conduct was flagrant. Within the last two years, or thereabouts, she has attached herself to one favorite, who assumed great ascendancy over her, and whose ambitious aspirants, real or rumored, have more than once excited public alarm.

Considering her mother's, shameful neglect of her education, and the disastrous marriage into which she was encumbered by the vilest intrigues, the Spanish public, which has been educated to close its eyes to a certain extent to this favoritism, had it been conducted with decorum, and had the object of her majesty's preference kept strictly aloof from publicity. Neither of these two conditions have been observed, and in the latter respect, especially the greatest offence has been given. I have already remarked that here everything gets

known. Many things are doubtless exaggerated—many false reports spread; but they pass away and are forgotten whilst the truth remains. It is true—an undeniable truth, that a young child, officed by the name of Anna, a well-protected at the court, where she has introduced a number of her own friends, and established a sort of *esoteric oramaka*, that surrounds and influences the queen.

It is true, that applicants for court favor know of no surer channel by which to obtain their wishes than that of this young man; that aspirants to power—I mean to the highest offices of the State, to the ministry, and the presidency of the council—do not scruple (such is the corruption of this country, and the viciousness of its public men) to seek his society, to flatter him, and to make him their intimate companion, and continually to show themselves with him in public places; and that some of their ministers now in power, do not think it beneath their personal dignity, or that of their personal dignity, or that of their office, to retain places by deferring to this person, and to avail themselves of his influence and intercession, to carry, in high quarters, points which they otherwise might have to abandon. The ascendancy acquired by this favorite over his sovereign is hardly perilous, and may ultimately prove fatal to the Bourbon dynasty in Spain. It is not surprising, which the daughter of Ferdinand VII. and of Queen Christina, (who, although it once suited her purpose to assume the mask of liberal principles, has repeatedly proved herself a despot at heart) and the niece of the present King of Naples, should be disposed to absolutism, and form plans for getting rid of those constitutional trammels which she considers an offence to her sovereignty. When the late Duke of Parma was on a visit to Madrid a few months ago, he said to his royal cousin, who was enchanted with his random scatterbrain mode of talking and acting—"They tell me you have still got some remains of old fashioned usages there—elections, and chamberlain and things of that sort. What do you give them all a kick for (*paratir*)? The queen who is ministered to, which was perfectly in accordance with her secret inclinations, and with the plans she has long to carry out as soon as opportunity offers.

Her absolutist tendencies are stimulated by the favorite, who was brought up with Penezuela, the present Captain-General of Cuba and his brother, and who, like them, has a strong leaning to a despotic government. The Spaniards know this, and detest the favorite accordingly.

THE EDITOR'S SONG.

The editor sits at his table,
Writing, as well as he's able,
Paragraphs, leader and puff:
His scissors beside him are lying,
While he is in agony trying
Of copy to furnish enough.

Toil, toil, toil!

And whose is the gain when won!
Whose are the trophies we achieve,
And for whom are the laurels won?

To stand in the foremost rank

Of each hard fought party fray,—
To share the toil, and only to get
Abuse and neglect for pay?

Toil, toil, toil!

What a thankless task is ours!
To bake the bread and press the cheese
That Senator Jones devours!

To sit on a three legged stool!

Whilst others have hair-stuffed seats,
To prepare the hash and cook up the stew,
But never to taste the meats!

Toil, toil, toil!

As the constant drop on the stone,
So as the ceaseless, endless work,
Wears away body and bone!

Though the poet plod and write,
Though the orator babbles and brawl,
If it were not for the editor's pen,
What were the use of it all?

Toil, toil, toil!

Christians, Mormons and Jews,
Is there a man on that weary earth
But grows richer by reading the news?

Richer, richer, richer,

As they read it by sunlight and taper—
And yet there isn't a soul of them all
But grudges to pay for his paper!

Toil, toil, toil!

There's a' row in the very next street!
Somebody's going to murder his wife,
And I must be route-suit.

Yesterday at this time,

Two picnickers got choked in a riot:
And so it goes from morning till night,
And an editor never knows quiet.

(Gets up, knocks his hat over his eyes, and rushes out in a state of distraction, "to pick up an item.")

WHAT THE SEA GIVES UP.

Three years have rolled away, with their joys and sorrows, their hopes and fears, their anticipation and disappointment, their fruits and their ashes, since the happy throng that waved their adieu and shouted "Good bye" from the decks of "that new and staunch steamer," the Erie, were borne away from our wharves, one bright summer evening, to the joyous cheering of friends ashore, amid the flaunting of banners, and accompanied by the best wishes of hundreds of spectators. Crowding her forward and lower decks, were scores on scores of people, freshly arrived from the densely inhabited countries of Europe, and bound for the broad prairies of our fair land, to reaching which they now look with hopes stimulated by a prosperous voyage thus far, and a cheerful reliance upon the good ship beneath them and her experienced crew.

As they stood there, the young, the aged, the parent and child, sexes and conditions all mingled in the pursuit of one object, the seeking a new home among strangers, a clause of which they knew absolutely nothing, these ill-fated emigrants little, if any, of the perils of the voyage, and taking up any visions of the alternatives soon to be presented to their bewildered minds, of a death by the demon of fire, or a quieter grave beneath the waters of the lake that looked so placid and so innocent of danger. Thus she went off, with banners streaming, cheers resounding, music playing, and majestically ploughed the bosom of her adopted element, the peerless and unrivaled craft that was to bear the palm from all contestants.

There were some who came to the wharf too late, and these were greeted by derisive shouts from those on board, and many a contemptuous laugh. But later at night, there came the awful rumor of a ship on fire, and burning at sea, and the awe which the waters of the lake that looked so placid and so innocent of danger. Thus she went off, with banners streaming, cheers resounding, music playing, and majestically ploughed the bosom of her adopted element, the peerless and unrivaled craft that was to bear the palm from all contestants.

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